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# America

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NATIONAL CATHOLIC WEEKLY REVIEW



## Morocco: failure of an experiment

*"Triangle" story: feudalism, colonialism, nationalism*

VINCENT S. KEARNEY

## Bringing retreats to the workers

*Boston apostolate meets today's conditions*

PAUL J. MURPHY, S.J.

## Nirmala College, New Delhi

CHESTER BOWLES



- Mrs. Meyer's emotions  
Quotas under immigration law  
"James O'Neill answers Paul Blanshard"  
Shall we go it alone?

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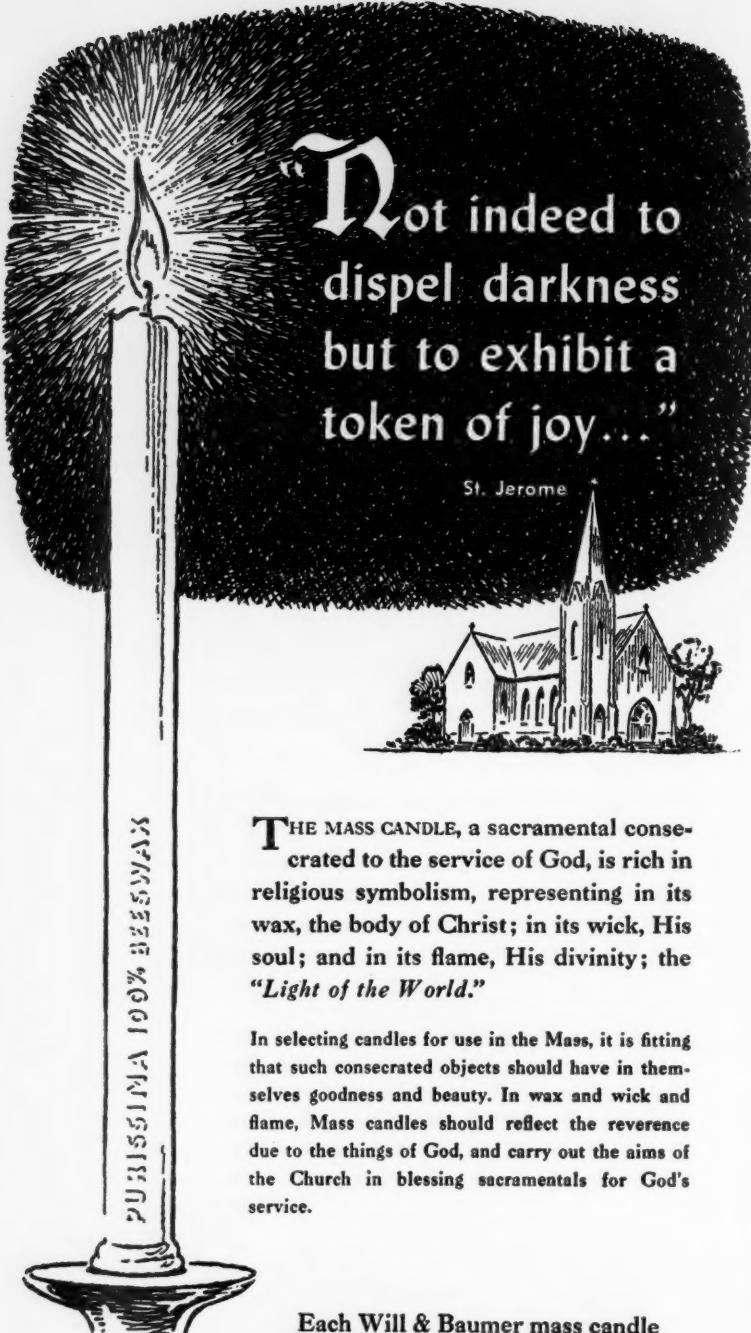
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### G.O.P. titter-totter

The first roll call of delegates on the nomination of a Republican candidate for President in Chicago last week took place too late for our deadline. The convention opened with a bang: the Eisenhower victory, 658-548, on the change in the rules applying to contested delegates. The convention rallied to the General's side on the "moral issue" his managers had cleverly exploited when the Taft-dominated National Committee seated 68 contested delegates from Texas, Georgia and Louisiana. All these Taft men were excluded from voting on the validity of the credentials of *any* of their delegations, not merely their own, when the convention came to decide this issue. Thomas E. Coleman, Taft's floor manager, conceded that his candidate had suffered a setback. Events proved him right. On July 9 the Credentials Committee recognized the pro-Eisenhower (13-2) delegation from Louisiana. That night the convention gave the nod (607-531) to his delegation (14-3) from Georgia. Thereupon the Taft forces accepted "Ike's" Texas delegates (33-5). From then on it looked like Eisenhower, though Governor Warren still had a chance. The belief that "he can't be elected," his alleged "steamroller" tactics and his doubtful foreign policy seem to have proved Mr. Taft's undoing.

### \$75 billion appropriated for 1953

It's a lot easier to complain about Federal spending than to tot up what the money is for. Here is a tentative and incomplete table of what Congress appropriated for fiscal 1953 (in billions):

(A) Defense .....	\$46.403
Foreign aid .....	6.031
(B) Independent Offices	6.272
(C) Welfare .....	1.787
Agriculture .....	.728
Postoffice .....	2.793
Treasury .....	.644
State, Justice, Com-	
merce .....	1.016
Interior .....	.541
Rivers & Harbors ...	.584
Highways .....	1.386
(D) 3rd Supplemental ..	.971
Military Construction	2.145
(E) Urgent Deficiency ..	1.413
G.I. "Bill of Rights"	1.000
TOTAL (incomplete)	\$73.714

NOTES: (A) Army got \$12; Navy \$12.7; Air \$21.

(B) for Atomic Energy, Vets & President, etc.

(C) for Labor, Fed. Security Agency, etc.

(D) for Vets. Admin., etc., for last year.

(E) mostly for Army last year. Est. per year.

After many lesser items are added, e.g., \$3 billion more for the Atomic Energy Commission (of which maybe \$600 million will be obligated this year), the total appropriated will run to about \$75 billion. (A) is still \$4.77 billion shy of what the President asked. The Navy finally got \$100 million more for planes and was allowed to build a second carrier of the 60,000-ton Forrestal class, provided it could cover the costs from funds already approved. The Air Force finally got \$560 million that had been cut. The House's \$46-billion ceiling on defense spending was dropped, since about \$50 billion must be spent this year. Cheerful

## CURRENT COMMENT

note: Last year's deficit was "only" \$4 billion, less than half Mr. Truman's estimate. This year's should be somewhere near the same, perhaps more.

### ... and major legislation passed

Besides passing the money bills, Congress continued but weakened the Defense Production Act, reconstituted the Wage Stabilization Board and passed a law providing for Federal inspection of coal mines and authority to close dangerous ones. It provided for educational and loan benefits to Korea GI's, as well as a \$45 monthly bonus (retroactive) for those who have served under fire. It also raised servicemen's pay by 4 per cent, and liberalized subsistence allowances. It raised by 11 per cent the awards for service-connected disabilities. Congress streamlined the Bureau of Internal Revenue and put all officers except the Commissioner on civil service. Crop-support was put at 90 per cent of parity. The new immigration bill, of course, was passed, and the Puerto Rican Constitution approved. OASI benefits were raised, with a provision giving wage credits to GI's. The bill also calls for State agencies to work out agreements with the Federal Security Administration for examinations of disabled persons so they can have their social-security status frozen, but it delays until next July 1 the date for filing applications. The President vetoed the tide-lands oil bill and no attempt was made to override it. He may "pocket veto" the fair-trade-practices bill validating minimum-price agreements between manufacturers and retailers in forty-two States. Pacts with Japan, the P. I., New Zealand and Australia and Germany were ratified.

### Settlement due in steel

As we go to press the steel strike is in its sixth week. Although, contrary to expectations, the impact on defense production has so far been negligible, from now on the pinch of dwindling stockpiles will begin to hurt. At the moment there is no sign of a break in the impasse, but the break will come nevertheless, probably within ten days. For this belief we have two reasons. One is the patriotism of the United Steelworkers, one of the most honest and responsible trade unions in the country. When the danger point has been reached, Philip Murray and his colleagues will ask their followers to make a great sacrifice for the

common good. They will make it. The other reason is the economics of the situation. Up till now, the cost of the strike to the industry has been chicken feed. With inventories much larger than the public realized, it now becomes increasingly clear that the industry would not have operated at capacity levels for the rest of the year. They would have reduced output to keep supply and demand in balance. For most of the big producers the strike merely guaranteed full production through the fall and winter. But a miscalculation has upset the industry's strategy: the men who load and unload the boats which carry ore from Mesabi to the steel plants walked off the job. For five weeks only a trickle of ore has moved on the Great Lakes. Since the shipping season is scarcely seven months long, the companies must build a stockpile during the ice-free months to carry them through the winter. *That stockpile is not being built.* Faced with the prospect that they will not be able to make up the production and profit losses of the strike, the companies may therefore decide to end the strike. Nor will the union shop deter them from settling. That issue, we suspect, was a phoney from the beginning.

#### **Gaullists support Pinay Government**

The break in the Gaullist opposition to the Pinay Government in Paris is the best news out of France in a very long time. Since early 1947, when the Communists were put out of the cabinet, France has been governed by a tenuous coalition of more or less "centrist" parties. When the Gaullists made heavy inroads on this center in 1948, the Chamber of Deputies thinned out in the center and took on weight at both extremes, Communist and Gaullist. The center parties were not only diminished in numbers but began fighting each other, with the result that their governing majority was imperiled. Everyone will recall the frequent collapses of cabinets and the temporary restoration of governments by political Scotch tape. The elections of June, 1951 prevented the further thinning out of the center only through a new electoral law devised specifically to disadvantage the extreme parties and build up the governing coalition. This expedient worked only because the Socialists followed the paradoxical policy of voting for the investiture of

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prime ministers from the center in whose cabinets they refused to participate. This shaky balance obtained until last March, when 27 Gaullist deputies broke party discipline and assured the confirmation of the Government of Antoine Pinay. Two weeks ago a number of Gaullists, variously estimated at from 20 to 40 deputies, rebelled against the rule of hewing to the decision of the party's central committee to oppose the Pinay Government. On July 8, when 28 Gaullist deputies formed a splinter group and supported a vote of confidence (267-216) upholding the Premier on the sliding wage-scale issue, the break became formal. Twenty-six Gaullists resigned from the party and joined two others who had precipitated the move. General de Gaulle's party, hitherto the largest in the Chamber of Deputies, slumped to third, with 89 members.

#### **Unity in international labor**

For leaders of the two anti-Communist labor internationals, July 4 was just another working day. At The Hague in Holland 232 delegates to the eleventh triennial convention of the International Federation of Christian Trade Unions (IFCTU) debated the delicate issue of unity with the International Confederation of Free Trade Unions (ICFTU). Speaking for a claimed membership of 3.5 million workers in 14 countries, the convention voted to appoint a committee "to study the problem of cooperation" with ICFTU. In informal discussions the delegates reiterated the stand, adopted two years ago by the IFCTU executive committee, that their aim was unity of action rather than organic unity. At Berlin, where the General Council of ICFTU had significantly convened within sight and sound of the Russians, there were some indications that the big, 50-million member organization was having second thoughts about its relations with the Christian unions. Whether this development was due to pressure from the AFL and CIO, or to the happy experience of joint action with IFCTU for labor representation in the Schuman coal-steel scheme, or to some other cause, is not clear. At any rate, nothing was heard of the old demand—pushed by the Socialists—that the price of unity between the two groups had to be the suicide of the Christian International. Not without significance was the presence at The Hague meeting of Philip Kaiser, U. S. Undersecretary of Labor. Apparently Washington would like to see a better spirit of cooperation between the two groups. Perhaps because of this hint, the Berlin meeting sent a friendly invitation (immediately accepted) to The Hague to discuss the Schuman Plan at a joint session at Brussels on July 12.

#### **Headline-hunters beware!**

The writing of headlines is a difficult and exacting craft. A headline must be clear, terse, informative and emphatic—exemplifying in half a dozen words the chief precepts of rhetoric. And the writer must achieve this artistic triumph within the Procrustean bed of the

column's width. No wonder he is grateful for news from Utah, Iowa and Ohio, and casts a gloomy eye upon startling occurrences in Massachusetts and Mississippi. If now and then, working under the shadow of the deadline, he nods, may he not be forgiven? Such a nod, we suspect, was the reason for the New York *Times* headline of July 2, "Stassen Proposes Taft Act's Repeal." The story under the head plainly said that Mr. Stassen, at a hearing of the Resolutions Committee of the Republican Convention, had "called for amendment [not repeal] of the Taft-Hartley Act." (Repeal of the Act, according to the story, was called for at the hearing by someone else—William Green, president of the AFL.) The *Times* thus seemed to align Mr. Stassen, at this moment when the steel strike has made T-H the hottest of hot potatoes, with the most extreme Administration supporters. No posture this, for a candidate for the Republican Presidential nomination. True, Roget offers few synonyms of suitable length for "amendment." One might use "reform" or "change." But again, that might require the use of "T-H Act" to make the line fit; and the *Times* does not so far unbend as to use "T-H." Moral: the news that glitters in the headlines may tell of what "just ain't so."

#### "Bill" Buckley's I.S.I.

The news item about a recent venture of William F. Buckley Jr. appearing in the May 14 issue of *Human Events*, weekly "dope" sheet, did not at first seem worth noticing. It reported his sponsorship of an outfit called the "Intercollegiate Society of Individualists." The idea is to organize "campus cells" to promote the study of "individualistic" thinkers. Some of our readers, however, might want to know what type of social and political thinker the author of *God and Man at Yale* is presently most interested in. Adam Smith (d. 1790), the classic exponent of laissez-faire economics, is one of them. Another is John Locke (d. 1705), who did much to secularize modern thinking about the state and society. A "Christian appraisal" of both can be found in *The Great Books* (ed. Harold C. Gardiner, S.J. New York: Devin-Adair, 1949. Vol. 1). A third is Albert Jay Nock (d. 1945), who edited and largely agreed with Herbert Spencer's *Man versus the State*, first published in 1884. Spencer (d. 1903) was a biological and social evolutionist who carried out "the survival of the fittest" doctrine in so extreme a form that he even opposed state postal systems, not to mention poor relief, public education and all social legislation. Finally comes William Graham Sumner (d. 1910), an out-and-out Spencerian who taught economics and sociology at Yale from 1872 on. His was "a stark, drastic social Darwinian philosophy," as the *Encyclopedia of the Social Sciences* correctly describes it, "unrelieved by any humanitarian sentiments, which he ridiculed." (See "An Appraisal of Sumner's Folkways," by R. C. Hartnett, S.J., *American Catholic Sociological Review*, December, 1942.) Surely Mr. Buckley is too talented a Catholic to persist very long in propagandizing such un-Christian ideologies.

#### CANADIAN NOTES

U. S. vacationers in Canada this summer are finding that their previous advantage in exchange rates has been reversed. Last week it cost \$1.04 in U. S. money to buy a Canadian dollar. Though this upswing in the value of their currency naturally pleases our neighbors' national pride, thoughtful Canadians fear that their country's goods may price themselves out of foreign markets. Moreover, every rise of one cent in the value of the Canadian dollar over the American costs the Canadian Government a cool \$18 million. The reason is that it holds \$1.8 billion of American funds, the value of which goes down, of course, every time the dollar exchange rates change in Canada's favor.

Fiscal policy is reviving the old Conservative-Liberal debate over protection versus free trade. George Drew, leader of the opposition Progressive Conservative party, wants Canada to stop exporting raw materials, but to export finished products. Government spokesmen replied that Canada is not exporting too much of her raw materials, that her manufacturing industries are increasing rapidly and that if she wants to import things her economy needs she must be prepared to supply other countries with what they need. These issues may bulk large in next year's Federal election campaign.

Speaking of Parliament, we notice that a committee has proposed a pension plan for its members. Those who have served in a minimum of two Parliaments, up to a maximum of 17 years, would be eligible for annual pensions ranging from \$1,600 to \$3,000. The plan calls for a contribution of 6 per cent of their salary of \$4,000 per session. The Government would contribute the rest.

A rather unusual and prolonged strike in Montreal has been occupying the attention not only of customers of the firm involved but of all those interested in industrial relations in the Province of Quebec. At the beginning of May, employes of Dupuis Frères, a very large department store, went on strike. The complaints of the union, we understand, were mainly two: that the company would not recognize the union as bargaining agent and that wages, averaging \$30 a week, were too low. These wages were \$16 below the Province average, as of March, 1951. The union asked for an increase of 20 per cent.

Dupuis Frères replied that some of its workers were very inefficient and that it could not afford to pay for a 20-per-cent hike, saying all it could grant was 7 per cent. A majority of a board of arbitration recommended 16 per cent as a reasonable compromise, the Dupuis nominee to the committee recommending 12.5 per cent. The company caused quite a stir when it advertised a reduction of 20 per cent in prices on a "self-service" basis of selling.

Both the firm and the union are Catholic. Gérard Picard, president of the Confederation of Catholic Workers of Canada, has stood his ground. As we go to press the strike is still in progress.

## WASHINGTON FRONT

(Charles Lucey, Scripps-Howard political writer, here resumes his summer fill-in for Wilfrid Parsons.)

CHICAGO, July 9—Americans probably have expressed themselves more surely in Presidential preference votes in 1952 than in many years. Yet you have to concede some truth to that crack by President Truman months ago about "eyewash" primaries. Observing a national nominating convention as the final instrument in choosing party standard-bearers re-emphasizes an old impression that it's pretty remote from the "guy in the street." The "guy," in the instant Chicago case, is often a slightly mad citizen carrying a candidate's banner, hollering at the top of his voice, ringing bells, marching through crowded hotel lobbies, acting the exhibitionist as never before, in a giddy illusion that somehow such circus stuff has something to do with getting an Eisenhower or a Taft nominated.

The candidates themselves rent expensive hotel headquarters, dish out badges, pictures, pamphlets, free pop and other campaign abracadabra that is supposed to convince convention delegates that practically everyone in the world is for their side. They hire loud-speakers to pour out extravagant propaganda hour after hour and to blare out such classics as "Tipperary" or "The Caissons Go Rolling Along" so everyone will keep in fine spirits and resolve to do or die.

The realities are something else. The moonshine and circus stuff has become a tradition of national conventions, after a century of it. But Presidential nominations aren't made this way—though the 1940 gallery hoopla for Wendell Willkie may be cited as a partial exception.

The truth is that most delegates aren't moved much by circuses and panoply. The appeals which really mean something to them are in private roosts high up in the best hotels where skilled tacticians behind the candidates play their own strengths and their opponents' weaknesses to shift one vote here, two there, five somewhere else on that all-important roll call. Often the reasons why a delegate or a group of delegates hitches onto a candidate have little to do with the man's capacity for the Presidency. It may be a job in the future or some other similarly solid consideration.

Your well-briefed campaign manager today, when he calls him in to work on him, knows everything about a delegate right down to his credit rating back home. The smoke-filled room is a phrase out of 1920. The same room today may have less smoke but it's there—often occupied by abler young political technicians than the operators of that day of Warren Harding. Primaries do guide and influence. They do not always control.

CHARLES LUCEY

## UNDERSCORINGS

The University of Detroit announces the opening in September of a new Department of Communication Arts. The department will offer day and evening courses leading to a bachelor's degree with majors in speech, radio and television, journalism and theatre.

► More than 4,700 persons are under instruction or have already completed the correspondence course in Catholicism conducted by the Catholic Information Society, 214 W. 31st St., New York, N. Y. Most of the non-Catholics enrolled have been attracted by an advertising pamphlet "planted" in public places by friends of the Society. Rev. Bonaventure Fitzgerald, O.F.M. Cap., director of the group, estimates that for every 50 copies of the pamphlet circulated, one person writes to the Society seeking information about the Church.

► The archbishops of the 17 metropolitan sees in Brazil will meet in Rio de Janeiro Oct. 14-17 to plan the establishment of a National Conference of the Bishops of Brazil, an organization to be modeled somewhat along the lines of the National Catholic Welfare Conference in the United States.

► During the month of June, NC reports, the Communist government of China expelled 94 foreign Catholic missionaries from the country. These expulsions bring the total of priests and sisters forced from China since the first of the year to 696. Of the 1,163 foreign Catholic missionaries still in the country, 139 are in Communist prisons.

► A series of articles in *L'Osservatore Romano*, Vatican newspaper, recently underscored the critical need of more priests in Latin America. According to the author of the series, Rev. Eugenio Pellegrino, S.J., about a third of the world's Catholics live in Latin America, but the number of priests there represents only a seventh of all the priests in the world. The United States has one priest for 622 Catholics; in Latin America the proportion is one priest for about 7,000 faithful.

► The Australian Labor Party has reached an important decision affecting its policy on financial assistance to denominational schools. Speculation as to the exact meaning of its 1951 motion supporting government aid to "all forms of education" has been clarified by the Federal Executive of the A.L.P. The interpretation given clearly stated that the party supports aid to schools conducted by "private or denominational authorities."

► Massachusetts' child-adoption law does not prevent non-Catholics from adopting Catholic children, or vice versa, the Commonwealth's Supreme Judicial Court has ruled. Their 6-to-1 decision allowed a non-Catholic couple to adopt a two-year-old girl whose mother is a Catholic.

R. V. L.

## **Shall we go it alone?**

The annual report on *United States Participation in the United Nations* sent to Congress by Mr. Truman on July 3 is a 324-page survey of the many-sided activities of the UN and of this country's role in each of them. The organization, said the President, "remains the best means available for achieving peace for the community of nations." Yet the report reflects awareness of the rising tide of criticism against the UN, which may portend a real crisis in the future. The UN is not only criticized for ineffectiveness; it is condemned for trying to do too much in social and economic matters.

At this juncture of domestic and international politics principle can be lost sight of most easily. No Catholic needs to be reminded how often and how explicitly the principles of international cooperation have been outlined by Popes since the First World War, not to go farther back. There is an international community in which each nation has its rights as well as its obligations, and the objective of the institutions which embody these relations is, in the repeated expression of the Pontiffs, to substitute the moral weight of right for the material force of arms. Where action must be taken against the disturbers of international peace and order, this should be done through joint and concerted action in the name of the entire community.

No one has ever claimed that the United Nations, in theory or in practice, is the ideal expression of such principles. But without some concrete expression of this international solidarity, the community of nations would be left rudderless and the prey to national selfishness gone riot. It was no starry-eyed simplicity that inspired the American Hierarchy in 1945 to lend the weight of their effective support for the ratification of the UN Charter, once they had enunciated their essential reservations. They knew then what a French Catholic Action leader, Jean le Cour Grand-maison, recently repeated in today's context for the readers of *La France Catholique*:

We do not have to close our eyes to the defects of the United Nations, nor upon the terrifying magnitude of its tasks, nor upon the frequently ambiguous forces that manifest themselves within it; but all that, when clearly perceived, only emphasizes our obligation to cooperate as far as we can in the faltering and difficult first steps of institutions whose necessity requires no demonstration.

Fortunately, Catholic organizations are cooperating in the work of the United Nations and its affiliated specialized agencies, including the heavily criticized UNESCO, where there is an official Vatican observer.

For the United States to break loose from the United Nations would be political folly, even when analyzed in the perspective of our own national interests and security, narrowly considered. For Catholics, what is graver still is that such a betrayal would

## **EDITORIALS**

never be forgiven by world opinion. It would hold us responsible for the disorders that are bound to follow such a relapse into the old anarchy. In this, which he calls his "last report," President Truman expressed much in a few words when he said, "We can win peace but we cannot win it alone. And, above all, we cannot win it by force alone."

### **Quotas under immigration law**

Pursuant to the provisions of section 201(b) of the new Immigration and Nationality Act, President Truman on June 30 proclaimed the annual quotas of 85 quota areas. A sampling of the figures graphically supports the charge that the new law is stacked against Southern and Eastern Europeans. Great Britain and Northern Ireland, for example, are allowed 65,361 immigrants annually, and Ireland (Eire) itself 17,756. Italy, with a bulging population equal to that of Britain and about a dozen times that of Ireland, is allowed only 5,645. Poland is allotted only 6,488 a year. The Baltic States are held to mere driblets: Estonia to 115, Latvia to 235 and Lithuania to 384. Greece and Turkey, important partners of the United States bordering on enemy states, are brushed off with 308 and 225 respectively.

For the most necessitous nations, however, like Poland, Greece and the Baltic States, the quotas will be meaningless. Section 201(e) of the Act provides that quotas already used under the Displaced Persons Act of 1948 must be deducted from the newly authorized quotas. That means that no Poles can be admitted until the year 1999; no Estonians until 2146; no Latvians until 2274; no Lithuanians until 2087; no Greeks until 2013.

Section 203 of the Act seems to have been especially designed to keep the Italians out. Section (a) (1) requires that the first fifty per cent of the quota of each quota area be reserved for immigrants

... whose services are determined by the Attorney General to be needed urgently in the United States because of the high education, technical training, specialized experience or exceptional experience of such immigrants and to be substantially beneficial prospectively to the national economy, cultural interests or welfare of the United States . . .

Monsignor O'Grady, leading Catholic authority on immigration, who recently returned from an extended study of Italy's population problem, claims that this provision will cut Italian immigration to a trickle.

Italy cannot spare the citizens described above. The unskilled Southern Italians, who need to emigrate, could not find the sponsors required by the Act.

Indeed, for all prospective entrants, these sponsorship provisions appear to be purposely complicated. Section 204(b) provides that any person or agency desiring preference for an immigrant must file a petition. After investigating the facts in each case and consulting appropriate Government agencies, the Attorney General, if he deems the alien eligible, will so inform the Department of State, which will then authorize the issuing of a visa.

Once the new Congress sees how impracticable these procedures are, it may be that pragmatism will dictate amendment of an Act against which principle was invoked in vain.

### "James O'Neill answers Paul Blanshard"

About a year ago, on August 4, 1951, we took note in our "Underscorings" column of the fact that Rev. Daniel A. Poling, editor of the *Christian Herald* had won the Republican primary nomination for Mayor of Philadelphia. Our interest in his candidacy lay in the fact that Paul Blanshard's *American Freedom and Catholic Power* (1949) had carried on its dust-jacket an endorsement by Dr. Poling. "What it affirms," he was quoted as saying, "will stand, unless answered and disproved."

The answer and disproof were amply provided by James M. O'Neill in his *Catholicism and American Freedom* (Harper, 1952), reviewed in AMERICA for April 5. In the *Christian Herald* for June Dr. Poling himself reviewed Mr. O'Neill's book. The conclusion he arrived at was:

As a Protestant who knows why he is a Protestant, who is the sixth generation of an unbroken line of Protestant clergymen, I am bound to write that, on material submitted, supported and defended in the two volumes [Blanshard's and O'Neill's] James O'Neill answers Paul Blanshard.

Dr. Blanshard has now right to rebut.

*Catholicism and American Freedom*, says Dr. Poling, "is just about 'must' reading for every literate American—Jew, Protestant and Catholic." That everyone who has read Blanshard should also read O'Neill were a consummation devoutly to be wished. For Mr. O'Neill thoroughly exposes the sleazy scholarship by which Paul Blanshard tries to empty the American democratic tradition of all its basic moral and spiritual values.

Dr. Poling's son, Rev. Clark V. Poling, was one of the heroic "Four Chaplains" who went down with the torpedoed *Dorchester* in 1943, after giving their lifebelts to save others. Here was the supreme rebuke to the spirit of Blanshardism—the example of Americans of different beliefs united in devotion to their country and to its religious traditions.

### Mrs. Meyer's emotions

The patently anti-Catholic and anti-religious address of Mrs. Agnes E. Meyer before the convention of the National Education Association in Detroit on July 3 makes sad reading. Despite her great talents, her obsession about public versus nonpublic schools so upsets her that she seeks refuge in wild sophisms.

It is not clear whether Mrs. Meyer herself ever attended a public school. Both her entry in *Who's Who in America* and the detailed, four-column account of her in *Current Biography 1949* are strangely silent on her pre-college education. She attended Barnard College, the Sorbonne and Columbia. But how did she qualify for college entrance? By private tutoring or private schooling, or what? She has not chosen to reveal this intriguing bit of information.

Emotions can do tricks to even a stout mind. In defense of her thesis that parochial schools threaten the "beneficent [sic] unifying influence" of public education, Mrs. Meyer quotes from an article by the Editor of this Review, "The school in the American community" (AM. 4/19, pp. 65-68), about "unsegregating ourselves, so to speak."

AMERICA's Editor realized full well that this could be lifted out of context and used against our schools by professional enemies. Such antics discourage full and free discussion of public issues. However, in order to face the issues squarely, in the interests of democratic unity, he chose to ignore Mrs. Meyer and her partners in prejudice.

Mrs. Meyer was careful not to quote this passage:

... Opponents label our system a "segregated" school system. In a sense it is: but not in an altogether evil sense nor wholly through our own fault. Through state monopoly of public educational funds, the American people have driven us into segregation as the only way to preserve our distinctive educational content and purpose . . .

She becomes badly mixed up and does this Review a grave injustice when she later concludes: "He says in so many words that public education should not exist." This is a cheap and bigoted play upon words. What Father Hartnett suggested, plainly enough (he thought) for any person of intelligence to understand, was that *public education should have been differently set up in this country*, as it has been in other democracies, to allow of more freedom and diversity. She also describes his proposition that "we are fighting to have our schools recognized as part of the American system of education" as equivalent to his having "stated frankly that the demand for transportation . . . is mere camouflage for its [the Catholic hierarchy's] ulterior purpose," that of getting full "public support" for our schools. "Recognition" and "full support" are two vastly different things. Isn't Barnard "recognized" without getting public support?

Like a growing number of fair-minded Americans, Charles P. Taft completely disagreed with Mrs. Meyer. Perhaps this isolation is making her angry.

# Morocco: failure of an experiment

Vincent S. Kearney

**T**HE VEXATIOUS PROBLEM of Franco-Moroccan relations has evoked more sound and fury than reasoned discussion. So bitter has been the Arab quarrel with France over French domination in Morocco that the real points at issue have got completely out of focus.

Morocco's status in the family of nations is technically that of a protectorate. What is a protectorate? At what point in its rule does a foreign Power cease to "protect" and begin to *dominate*? If, after forty years of French "protection," Moroccans are still a backward, colonial people, incapable of self-rule, who must bear the brunt of the blame, Morocco or France? These seem to be the central issues in the quarrel.

## 1912: THE PROTECTORATE

France's revered North African colonizer, Marshal Lyautey (1854-1934), became the first Resident General of Morocco in 1912. As any Frenchman will readily admit, Lyautey was a colonizing genius. Quick to size up a colonial situation, he could guess the aspirations of a people and shaped his policies to conform to their needs. He was dominated by solidly Christian principles. Though he may not have been the ideally perfect practising Catholic during the middle period of his life, all the evidence indicates that Christian standards of justice and fairness determined the aims he set before himself as the first French colonial ruler of Morocco.

In Lyautey's mind, a protectorate implied a definite relationship between a backward colonial people and the foreign Power to whom those people entrusted the political, social and economic development of their country. Basic to that relationship, as he understood it, was the condition that *a maximum of internal freedom be allowed the protectorate*. Morocco was to retain her own institutions and administer them with her own organs of government. France, on the other hand, was to exercise a certain external control over Moroccan affairs. Foreign relations, direction of the army, finances and economic development were to be in her hands.

Thus the important consideration from the point of view of the current Franco-Moroccan quarrel is that the protectorate was set up, on the side of France, under a formula of control rather than of direct administration. Furthermore, even this period of control was meant to be merely the initial stage in the development of Morocco toward full independence.

The French Government originally understood in this way the implications of its relationship with

Fr. Kearney of AMERICA's staff, who writes on both the Middle and Far East, spent two years in the Middle East. In his present article, a sequel to "French dilemma in North Africa" (6/29), he discusses the impact of the protectorate France assumed over Morocco in 1912. He believes that it failed to develop the country for statehood and analyzes the reasons for this failure and for present tensions.

Morocco. As early as 1904, as a result of the *entente cordiale*, France had signed a treaty with Great Britain defining their mutual interests in North Africa. In return for a British policy of nonintervention in Morocco, France agreed to give up her claims in Egypt. Article 2 of that treaty reads:

The French Government declares that it is not its intention to change the political status of Morocco. On the other hand, H.B.M.'s Government recognizes that it belongs above all to France, as a Power to a vast extent coterminous with Morocco, to see to the tranquility of that country and to lend it her assistance for all the administrative, financial and military reforms of which it stands in need.

With such a formula as the basis of agreement, France and Morocco subsequently signed the 1912 treaty which established the country as a French protectorate. France had one *avowed* purpose in taking over. That was to assist in the evolution of Morocco toward a modernized self-governing status. Morocco, in turn, understood that she was to work toward her own political, economic and social development under the aegis of France.

## 1952: NEW SITUATION

The argument advanced by the French today is that France is entitled to the rights she claims in Morocco because the Moroccans have *benefited* far more from the four decades of French rule than they could possibly have benefited from self-rule. In view of the fact that these very benefits were promised to Morocco as part of the bargain by which France acquired limited and temporary control in the first place, however, they can hardly be cited as added grounds for prolonging the control. This argument, therefore, is really beside the point.

On the other hand, the invalidity of this French argument does not automatically justify the exaggerated demands of the extreme nationalists in Morocco that all ties with France be cut immediately. For the Moroccans must fulfil certain conditions, too. They must first prove themselves capable of self-government. Up to the present at least, it can hardly be said that they have given any convincing proofs of this capability.

The true issue, indeed, is really moral. How faithful have both France and Morocco been to their pledged word?

Recently the Istiqlal, Morocco's nationalist party, issued a strong indictment of French rule in Morocco in the form of a manifesto. It reads in part:

. . . this regime had for its purpose the administrative, cultural, judiciary, economic, financial and military reform of Morocco without infringing on the traditional sovereignty of the Moroccan people under the protection of their King:

. . . the authorities of the protectorate have substituted for this regime a regime of direct and arbitrary administration for the benefit of the French settlers and they have made no attempt to reconcile the diverse interests in Morocco (emphasis added) . . .

This condemnation should not be hastily brushed aside as merely an irresponsible view of a fanatically nationalist group. As a matter of fact it really echoes a statement made by Lyautey himself in November, 1920—almost thirty-two years ago:

We are coming closer and closer to direct administration in Morocco. Not only is this tendency formally contrary to the spirit of the protectorate; it is also extremely dangerous. We are laboring under an illusion if we believe the Moroccans do not realize we are side-stepping public issues which concern them. They have already begun to resent it.

In spite of this clear declaration against their position, the most outspoken opponents of home rule for Moroccans assert that Lyautey (were he alive) would approve of current French policies.

#### FAILURE OF PROTECTORATE

Their reasoning, in truth, is not so groundless as might appear. It must be admitted that there was a reason for this drift toward direct administration of Morocco's internal affairs on the part of the French. Despite, or perhaps because of, its lofty idealism, Lyautey's experiment failed. It failed because its success depended on the extent to which Moroccans could be educated to assume the burdens of self-government, and no such educated group equal to that task appeared.

In default of the emergence of a new élite, everything depended on how the old Moroccans reacted to their new rulers. How did they react? The older-generation Moroccan resented the incursion of the modern world the French brought into his thirteenth-century, feudal existence. The French did not help matters, because they tended to stand apart from the Moroccans. As a result, the Moroccans tended more and more to recoil on themselves.

In the wake of these reactions on both sides, the French practically had to take the internal administration of the country into their own hands. Though they were acting contrary to the spirit of the protectorate, they had no alternative. Otherwise Morocco would have remained in the same backward social and economic condition in which the French found the country in 1912. So, historically, French policy was justified.

But is it still justified? That is the question today. A new factor has appeared to transform the old situation of a feudal Morocco presumably unable to govern itself. Within recent years a growing crop of young

Moroccans has been eager to assume the responsibilities their fathers stubbornly refused to assume. Educated in French schools, they have been intellectually nourished on Racine, Bossuet and Pascal. They have read Voltaire and Rousseau. They know Karl Marx and are familiar with the plays of Sartre and Anouilh. Many have spent their student days in France and had their political convictions formed by *Le Monde*, *L'Humanité*, *Témoignage Chrétien* and *L'Observateur*. They have had access to the newspapers from as far off as Cairo and Damascus.

Thus, as a result of the advantages their relations with France have been able to bring them, these young Moroccans know Western political theory. Besides, they have been influenced by the surging wave of nationalism that has been sweeping over the Middle East for the past two decades. It was natural that on their return to Morocco from their studies and travels abroad they should expect to gain the quick and easy entrée into Moroccan political life for which their sojourn in France had prepared them. They mistakenly supposed that they would gradually take over the administration of a new Morocco as the French, in conformity with the spirit of the treaty of 1912, slowly relaxed their hold. Unfortunately, *this entrée has been denied them*.

Why have these eager youths been given the brush-off? Two forces have leagued against them. First, the French bureaucrats, who have the support of the French settlers, are loathe to yield their position of pre-eminence to the protectorate. Secondly, the *Makhzen* (the Moslem central government), left in power by Lyautey because there had to be some native government to work with, is cowed by fear of the French and passively goes along with the old regime from which it gets the pittance of power it now enjoys.

#### YOUTH WILL BE SERVED

It is not, therefore, the "beys and sultans" who present the threat to vested French political interests in Morocco. It is the young Moroccans who are striving to get a foothold in the rule of the protectorate according to the terms of the treaty of 1912. If their demands are met, of course, the representatives of feudal Morocco stand to lose out. The struggle is between a coalition of French and Moroccans leagued to defend the *status quo*, on the one side, and, on the other, the younger generation of ambitious, well-educated and nationalistic natives.

Is there any hope of reconciling the opposing sides in this tragic struggle? Repulsed by both the French and their older fellow-Moroccans, the new generation may yet be driven to oppose everything France and feudal Morocco stand for. If the French were to relent, however, by letting the Moroccans direct their own internal affairs, the latter could probably solve the internal conflict between those who prefer to cling to their feudalistic ideals and those who champion a new Morocco.

Under these circumstances only the obstinate French settlers in Morocco can break up this log-jam. They can break it by relaxing the restrictions on participation by Moroccans in their country's political life. The French policy of keeping the field of government a jealous preserve of their own is short-sighted and contradictory. As Paul Buttin, formerly a co-editor of the Review *Terres d'Afrique*, has pointed out in the March issue of *La Vie Intellectuelle*:

It is impossible to wish sincerely for the political evolution of Morocco and at the same time oppose politically conscious Moroccans. The nationalism of this young generation is a normal sentiment and France will never be able to prevent its development. Furthermore, it is perfectly in accord with the stated ideals of the protectorate. The new generation is undoubtedly an unknown quantity. Some fear that, once they control the internal affairs of the country, they will prove to have longer and sharper teeth than Morocco's erstwhile feudal lords. That is not an impossibility. But in any case we cannot rightfully fail to make the experiment without violating the letter and the spirit of the treaty of 1912.

The gist of the problem in Morocco is that over the years the French have created a North African citizen cast in a post-French Revolution mold. Having themselves developed this politically conscious Moroccan, the French now treat him as a Frankenstein.

## **Bringing retreats to the workers**

**Paul J. Murphy, S.J.**

WITH SKILFUL HANDS a blind retreatant played the introductory notes on the organ, and a thousand fellow-retreatants lifted their voices in the hymn, "Holy God, We Praise Thy Name." Bar on bar the majestic song rang out to express a mood of unforgettable exaltation. The place was the Boston Garden on a Sunday toward the end of last May. The occasion was the annual Communion breakfast of St. Joseph's Retreat League for Workingmen. Established in Boston on September 10, 1948, the League was celebrating the progress it had made in bringing Christ to the workers during its brief life of less than four years.

As a modern adaptation of the retreat movement, beaten out on the anvil of experience and now advanced beyond the testing stage, St. Joseph's Retreat League is here briefly presented in its method and its modest history. It is hoped that this account may be of practical interest to others who wish to promote the Christianization of modern society and to extend the unquestioned influence of retreats to more and more souls.

He may turn out to be a Frankenstein, of course. But the chances of his taking this form seem to be increased rather than diminished by the refusal of the French to temper their policies to the emergence of new forces that cannot be dammed up. They can only be channeled.

Moroccan nationalism, it seems, can take only two directions. It can remain healthy and become a force which, under wise French direction, will enable Morocco to take her place in the modern world. In this direction lie the best interests of both Morocco and France. On the other hand it can become bitter and extremist—characterized by hatred of the foreigner, particularly the French.

If Morocco's embittered representation before the UN is any indication, she has already chosen the second path. There is still time enough—though time is running out—for a reversal of this choice and a return to better relations with France.

Cannot the French in North Africa therefore be prevailed upon to comply with the ideals of the protectorate which they themselves established in North Africa, presumably with the intention of making it ultimately a free and independent country? There is no problem in Morocco which fidelity, by both parties, to the letter and spirit of the treaty of 1912 will not solve.

*Fr. Paul Murphy is a brother of Fr. Edward Murphy and is one of his assistants in St. Joseph's Retreat League for Workingmen. His article shows how the retreat movement can be adapted to the conditions of the modern workingman, and how readily workers respond to the opportunity thus offered. During the war Fr. Paul served three years as a Navy chaplain.*

In the spring of 1948 Rev. Edward L. Murphy, S.J., asked Very Rev. John McEleney, S.J., the then Provincial of the Jesuits in New England, for permission to initiate retreats for workingmen in downtown Boston. Four major considerations motivated his request. First, the insistence of the recent Popes on the need of retreats for all groups of the laity. Second, the further insistence of the Pontiffs on the apostolate to workingmen. Third, the evidence that the majority of lower-income family men were not and would not be reached by the normal week-end retreat houses. Fourth, the urging of workingmen's retreats in Pius XI's encyclical *Mens Nostra* (1929) and *Quadragesimo Anno* (1931).

Permission was given in May. Search began immediately for a place. It had to be centrally located for public transportation, in an unpretentious section where men worked or where workingmen lived. There was no subsidy for the new apostolate. The only funds available were those which the priests assigned to the work were allowed to earn and retain for that purpose. Besides Fr. Edward Murphy, these were Frs. Felix Talbot, Peter Dolin and the present writer.

Providentially, there were some unused classrooms in the old parochial school of St. Mary's in the North End. The location was excellent but the rooms needed a complete overhaul; everything except the ceilings had to be renewed. Since we had not the funds to pay for the renovation, we tackled the job ourselves. For two months, every day but Sunday, two or three priests washed, scraped, painted, constructed. Sometimes a lay-brother and another priest were there to help. By the middle of August the place was ready. One classroom had become an attractive chapel. Another had been converted into a lounge or smoking room with comfortable chairs, ash-stands and a blackboard. Chapel and lounge had a capacity of forty-five seats. Another classroom had been divided to provide two offices for consultation.

What name would we give to our project? Well, St. Joseph would be the best of patrons for an apostolate to husbands, fathers and workingmen. So we called our apostolic infant the St. Joseph's Retreat League for Workingmen. But we still had no members. We went out onto the streets and into places of work. We spoke to numerous parochial groups. We advertised in the diocesan and secular newspapers. On September 10, 1948 we opened the League center with a staff of three priests and an audience of four men.

#### RETREAT PROCEDURE

How would we conduct the retreats—overnight, days of recollection, evenings? After thought, consultation and prayer we decided on "evenings of retreat" from 6:30 to 9:15 P.M. We are at the center every evening, Monday through Friday. The subject-matter of the evening conferences remains the same for a month (twenty nights). The men are expected to make one evening of retreat a month for nine months, from September through May. They may come any night of the twenty they choose.

In the course of an evening the retreatants get three talks in the chapel of twenty to twenty-five minutes each. These are adapted from the three major meditations of the Spiritual Exercises of St. Ignatius, *i.e.*, "The Foundation," "The Kingdom" and "The Two Standards." Between the chapel talks the men move back into the lounge for a smoke, conversation with the priests and each other, and for a blackboard discussion. One of the discussions is regularly on some aspect of the Christian social order; the other is usually devotional or catechetical. As far as possible the discussions are developed out of some current event. The evening concludes with Benediction of the Most Blessed Sacrament. As the men leave, a mimeographed outline of the evening's talks is given to them. They requested these and value them as helps to continued reflection during the month and for reviewing their evening with their wives.

In the beginning, obviously, we were groping our way. The growth was slow, if steady. Many nights we gave the whole program to two or three men. Some nights, when nobody came, we closed up after an

hour's wait. But month by month more men came in, and we ended the first year with 282 men for the month of May. The next year the number advanced to 541 men. By the end of the third year, 696 men were coming every month.

Our original center now was crowded. We would have to start another if the work was to continue its growth and promise. In the summer of 1951 permission for a second center was obtained. We found a building on the other side of the city with rooms of classroom size. Once again we had the job of cleaning up, painting and furnishing, as well as the renovation of the worn-out heating system. But this time we had the generous support of skilled labor on the part of our retreat men. Their cooperation was magnificent, many of them working with us far into the night after a full day's labor on their jobs. They saved us great expense and much worry, and their response was a song of encouragement to our hearts. This past year, with two centers of the League operating, we reached 1,078 retreatants for the concluding month of May, 1952.

#### A FRUITFUL APOSTOLATE

It seems to us that retreats conducted along the lines I have just described have a definite place in the apostolate of the workingman and the reconstruction of a Christian society. Such retreats could be established in any industrial center with equal promise of success. The physical equipment needed is very modest, the procedure relatively simple and direct. The elasticity of the schedule provides plenty of opportunity for any man to find one night a month free to make his evening of retreat. The advantage of a steady monthly renewal and advance in spiritual realization compensates in strong measure for the absence of the longer and more sequestered opportunities of the week-end retreat these workingmen cannot make. The regular indoctrination, through blackboard talks, in the practical applications of Christian truth, especially in terms of the Christian social order, provides significant added benefits.

The enthusiasm of the retreatants is eloquent and their energy in winning new members among their neighbors at home and at work is an impressive chapter in the zeal of Christian workingmen. Give them what they value for their own souls, and they are tireless in leading others to share a good thing. They are as devoted to the priests as the priests are to them. They put a high value on their familiar and interested contact with the priests of the League center. Many had never spoken casually and on a basis of personal friendship with priests before. Finally, there is abundant evidence of a superb loyalty to the faith among Catholic workingmen and an eagerness to know more about it. We have the well-founded hope that by their growing knowledge of Christian truth and their zeal, alerted by prayer and grace, they will do much to man the battlements of the Christian community of Boston against the assaults of secularism at home and in the market place.

## FEATURE "X"



*Mr. Bowles, U. S. Ambassador to India and Nepal, described in our May 3 issue the pioneer Jesuit college in Nepal. Here he discusses Nirmala College, opened in 1951 by the Jesuits in New Delhi, India.*

IN 1947 DELHI'S educational facilities were taxed beyond their capacity by the influx of refugees resulting from the partition of Pakistan from India. For a while extra shifts at existing colleges were tried. Finally the Ministry set up a college in an abandoned Moslem school building. In India the Government does not operate colleges directly but partly subsidizes private institutions and exercises a very general supervision over them. Therefore the Ministry of Education invited educational authorities of the Missouri Province of the Society of Jesus to send American Jesuits to operate the college. The challenge was immediately accepted.

In the spring of 1951 the Jesuits, who already conducted nine well-established colleges in other parts of India, accordingly returned to the North Central part of India. They had not been represented there for centuries, from the time of the suppression of the Society in the late eighteenth century.

To get the enterprise started, an Indian Jesuit priest was despatched to Delhi. Five American Jesuits flew out from the States. They were Fathers Paul F. Smith, Bernard W. Dempsey, John G. Choppesky, Gregory C. Huger and Brother John T. Illing. (Fathers A. F. Coomes and Andrew H. Bachuber are scheduled to join them this summer. Ed.) They left after early June examinations in Mid-Western universities in 1951 to come to mid-July classes in Delhi's noisy Qutab Road. The entire Indian faculty, numbering over thirty, was retained. On the very first day of the new classes the student body doubled to over five hundred. The college was renamed "Nirmala," which means, in the ancient classical Sanskrit language "Immaculate Lady."

Like all Government-aided colleges in the capital, Nirmala has a parent organization which subsidizes its annual deficit. The Delhi Jesuit Educational Association, a nonprofit corporation chartered in Delhi State, meets the annual deficit of the college. Student tuitions and fees meet less than one-third of the operational costs. The Government aid pays one-half of instructional costs and one-third of other costs. The college has a Board of Governors composed of educators appointed and elected from the faculty, and public-spirited citizens appointed by the University

of Delhi. The Governors must operate the college in accordance with the ordinances and statutes of the University.

While a year is too short a time to evaluate a college, university officials and responsible Government administrators have nevertheless pronounced the improvement in administration remarkable. Early in the first term, "Academicus," the educational editor of the *Hindustan Times*, wrote: "Already it has begun to look like a college. The boys have begun to conduct themselves with a new sense of dignity. The whole place has taken on an air of orderliness." *Time Magazine* pointed out that until last summer Delhi's students were one of its big postwar problems. The location of the college is in one of the noisiest and smelliest bazaars. In this environment the change for the better is all the more noticeable. To carry these improvements still further, officials plan to move the college outside the city to a calmer and more academic atmosphere than that of the city's marts.

Nirmala College is a constituent college of the University of Delhi. This is a secular university whose over-all supervision comes from the central Government. Nirmala offers college-preparatory work in both the arts and sciences, has a full pre-medical course, and has all the usual courses required in an Indian university for the degree of bachelor of arts and science. In several academic fields the master's degree is offered to over thirty students who have enrolled this first year in the graduate program.

The broad policy of the Board of Governors is to strengthen and increase the liberal-arts program. At the same time a careful analysis, based upon the wise counsel of Indian industrialists and educators, has indicated that one of India's greatest educational needs in collegiate circles is university training in business administration, along the lines so successfully undertaken in American universities. Father Dempsey, who took his doctorate in economics at Harvard, is very well equipped to inaugurate a business-administration program, since he was for some years Regent of the School of Commerce and Finance of St. Louis University.

Efficient American business methods and concepts of business integrity can be worked into a basically liberal-arts training that will furnish business leaders and public administrators with a supply of competently trained leaders. Nirmala College, left to its own limited resources, would achieve this ideal in time. However, the Jesuit fathers are endeavoring to secure increased support from various American sources so that the university can respond more rapidly to India's present needs.

Nirmala and its American Jesuits have an opportunity to make an important contribution by improving administrative practices and procedures in both public and private enterprises. I am confident that in the process they will make a real and lasting contribution to understanding and friendship between India and the United States.

CHESTER BOWLES

## **Italy's literary nihilists**

**Doris Grumbach**

Italy's postwar literary renascence is typical of the kind of efflorescence that, paradoxically, often follows physical disintegration and destruction. The novel, especially, seems to draw a curious and perverse vitality from ruined landscape and bodily hunger. (The converse is also true: that literary sterility often characterizes times of political and economic glory.) Here in America, owing perhaps to the unusual rapidity with which translations of his novels have appeared—four since 1949—the apostle of the renascence seems to be Alberto Moravia (Pincherle)—a young and highly talented writer whose first novel, *Gli Indifferenti*, appeared when he was twenty years old.

Moravia is a surprising figure to be at the head of a movement which includes such names as Giuseppe Berto, Elio Vittorini and, to a lesser extent, Carlo Levi. One would rather expect a proletarian, almost bohemian writer to arise out of the confusion and wreckage of war and the postwar days. Moravia is a man whose background is wealthy, whose interests and tastes are those of a cultivated dilettante and whose work shows the overdeveloped and intricate sensibility of many years of illness (in the Proustian way). His novels flow logically from this background; they are full of the concerns of a leisured experimentalist with enough time to explore the lower depths of adolescence, the agonized convolutions of physical, sensual love, and the malevolence of demented minds.

At first it appeared that Moravia's tastes were simple and one-sided. He seemed obsessed by the peripatetic god Sex in all its possible permutations. He was like Huysmans with his odors and hues; he wanted to ring all the changes, as if his jaded taste for the normal could be stimulated only by a dash of the perverse. There is a substratum of meaning to the two stories in *Two Adolescents*. They are highly successful in their minute dissection of the teetering adolescent mind, but the meaning is partially buried under heavy layers of incestuous suggestions, violent sexual awakening, adolescent morbidity and the first hints of a basic nihilism that is later to dominate the moral tone of *The Conformist*. One cannot avoid the feeling that Agostino loses his innocence, and Luca his belief in the worth of living, to no end except to afford the writer opportunity to explore lovingly the occasions of their loss.

*Conjugial Love* is in the same experimentalist category. It would be ridiculous to assert, as the twenty-five-cent edition's blurb does, that this is a narrative of a "seldom-discussed side of married love." There is very little connection between its contortions and the

## **LITERATURE AND ARTS**

mass of marital experiences. It is, like *Two Adolescents*, a thing apart, with the hot-house interest that any literary mutant would awaken in the jaded reader.

*The Woman of Rome*, which widens Moravia's horizon to include some overtones of social interest (Adriana, the heroine-prostitute, is a proletarian woman with a desire to satisfy all her illusions about idyllic bourgeois life), is an extension, again, of his single-minded preoccupation with the occasions of passion. Like Leda, the wife of *Conjugial Love*, Adriana seems predestined to her special sins by the bountiful endowments of her physique, by a beauty that invokes in her admirers a feeling of "a mystery as great—or so it seemed to me—as the mysteries of religion." These women are possessed by a "vitality stronger than any moral rule," a vitality which, by its very presence, absolves them from the customary demands of conscience.

Moravia's first three novels added little that was markedly original to postwar Italian fiction beyond their workmanlike prose and their unhurried preoccupation with provocative subject-matter. But in *The Conformist*, published late last year, he achieved new status as a novelist. In this book he passed finally from the adolescence of his career. These grapes are from the same old vineyard, of course, but the vintage of the new wine is, in the vintner's jargon, of importance and, to this taster, of rather terrifying significance.

*The Conformist* is the first Italian work of art since the war to make explicit values that are implicit in other productions: movies like *Paisan*, *Open City* and *Bicycle Thief*, and novels like *The Sky is Red* and *Christ Stopped at Eboli*. In another sense, it is more than a descriptive novel of the life and death of a loyal Fascist civil servant—it is a strangely negative exploration of man's fate. Its strangeness lies in its translation of this fate into purely nihilistic terms. The result is not so much a blatant denial of Christian values as the establishment of a parallel set—and this substitution makes *The Conformist* a far greater dan-

*Doris Grumbach, formerly literary researcher for Time, had completed this article before the Sacred Congregation of the Holy Office placed (May 26) all of Moravia's works on the Index of Forbidden Books. The reasons for the Congregation's action are somewhat prophetically pointed out in her analysis.*

ger to Christian morality than the threat presented by his earlier works in all their drug-store-edition suggestiveness.

Marcello is the hero of *The Conformist*, and a more complex, shocked and ruined mind has rarely appeared in modern literature. The novel begins with two examples of unmotivated and childish brutality and Marcello's instinctive attempt to entice his friend to share (and so to expiate) what he feels to have been a gross departure from normality. The normal (which here is described as the usual round of socially acceptable behavior and the ways in which the greatest number known to Marcello live and react) is equatable with the good, the abnormal with evil, and guilt is conjunctive only with the recognition that one's acts depart from the normal.

Fate certifies Marcello in his guilt. He is attacked during his effeminate adolescence by a homosexual chauffeur, Lino. In order to preserve his innocence, Marcello shoots him and flees, believing him dead. He escapes punishment for his deed—except in the intricate layers of his rigid personality and autocratic memory. The burden of solitude and abnormality engendered by his deed has now fixed itself permanently upon him, and all the rest of his life he strives to be rid of it.

Here again a translation of values pertains: Marcello's life is ruined by a secret act, not because he is pursued by a sense of wrongdoing, but rather because the shooting of Lino has destroyed his innocence, removed him forever from the ranks of the normal and consigned him to a career outside the pale of ordinary existence.

Grown to full manhood, Marcello becomes a secret agent of the Fascist state, a sort of respectable "trigger man" whose acts, all but the final pivotal one, are too base to be fully detailed by the novelist—a penumbral suggestion is enough to terrify the reader. He chooses fascism because of its close-knit unity, its *status quo* appearance of containing the majority of humanity gathered in common national normality. With blood-curdling deliberateness he decides to marry in order to round out his view of the normal human state. When he agrees to marry Giulia in the Church, he feels oddly pleased by what Moravia in an earlier volume referred to as "the hackneyed rite."

The ceremony gives him the sensation of belonging, of normality, even though at bottom he believes himself to be outside the province of religion, to be incapable of re-entering it "even in order to purify himself and become normal." Here is another moral translation: absolution or purification must be sought, as in all Christian life, but it must be found "*without* having recourse to religion or the abodes of religion." (When the novel ends, and it is discovered that Lino was *not* killed, Marcello is told by Lino that "we all lose our innocence, one way or another; it is the *normal thing*.)

The irony of this denial of the possibility of forgiveness and absolution is that the nothingness sub-

stituted for it ends actually in Marcello's *absolving himself*. Having "fingered" an old, beloved anti-Fascist professor for his Fascist comrades to murder, Marcello performs an act of will that the discovery of Lino's survival has made possible: "This time there would be no need for justification . . . he was determined not to allow the crime he had really committed . . . to poison his life with the torments of a vain search for purification and normality. What had happened had happened." The paradox here is terrible and inexorable: having ruined his life to expiate a crime he did not commit, he has now descended to a lower level of moral judgment, absolved, by an act of will, from all guilt for an act of which he is truly guilty.

The implication fits well into the nihilistic scheme of Moravia's whole thought. A trick of fate brought a supposed crime to nothing, negating the old structure of guilt erected upon it, and the conclusion for the real crime is that it, too, can partake of that freedom from penance and walk free.

Even the desire for normality comes to nothing. (It is so overblown in this novel because of its patent absence—scattered through the story is Marcello's half-mad nymphomaniacal mother, his paranoid father who spends his life confined to a sanatorium writing nonsense speeches for Mussolini, an elderly male pervert, a youthful and very beautiful female one, and even a murderer who licks his bloody dagger "for luck"—all the old Moravian dalliance in all the old delights!) Marcello decides that it is far better "to seek a truly humble and natural fate." To seek normality, "which in my case was fallacious and was merely a mask for inverted pride and self-esteem," is pointless. Nothing remains for him, neither crime nor its subsequent guilt, nor its *lack* of guilt. Men can only be "natural"—can only be outside the codes devised for them, which are artificial. Even action, good or evil, is useless. "So we're not really able to do anything?" asked Giulia. "Yes, we're able to know that we're not able to do anything," is Marcello's reply.

The disdain Moravia feels for faith is evident in all his writing. Adriana goes to church in the last pages of *The Woman of Rome*, but it is an extravagant and lordly tribute to a futile last resort, to a *mores* she now stands beyond. Marcello's little daughter kneels to say the *Ave Maria* before going to bed—an incident intended to point up the irrelevance of devotion and faith to the mainstream of human fate. These episodes are sprinkled through Moravia's prose with the careless air, the casualness of meaningless accidents.

In the same way Moravia uses biblical symbolism more often, and to less purpose, than any other. Giulia, fleeing Rome for the countryside after the fall of Mussolini, feels she is Eve being driven from Eden. Marcello thinks of his part in the murder of the professor Quadri in terms of the Judas kiss. This literary use of the symbolic coil which he has clearly shuffled off is interesting in that it suggests a background in his lost faith which could not be wholly discarded.

So we come at last to a view of Moravia that is hardly reassuring for the future of the novel in Italy. The desolate and destroyed war-landscape has produced a novelist who would build his house of values outside the walls of any known city, and when we explore his structure we find that nothingness pervades the place, denial is its windows and self-destruct-

tion its only door. We do not need the final revenge that Moravia imposes on his hero—the little man in an open field being efficiently machine-gunned to death from a low-flying plane—to finish off Marcello for us.

He, and other Moravia characters, have sufficiently, and to no purpose, immolated themselves.

### **Deathlock or embrace?**

#### **HEAVEN AND EARTH**

By Carlo Coccia. Prentice-Hall. 318p. \$3.50

Storms will blow up about this book, if I don't miss my guess, so the storm-signals ought to be raised early. The center of the storm will be simply this: has the author intended to portray, and has he actually portrayed, a good priest who is something of a saint and a martyr, or a deluded priest who is unduly under the influence of the devil?

To be frank, I simply do not know, since the book is one of the most confusing it has been my lot to read. For one thing, the story is told in a series of fragments made up of letters by the priest and to him, of diaries of friends and acquaintances, and so on. This device does not make for a clear storyline. More than this, however, there is a constant lack of motivation running through the book which renders it almost impossible to say *why* the priest acted as he did in most of the big moments in the story.

What the priest does is easily told in summary. As a young man, he enters the seminary because he had witnessed the exorcism of a young girl, which so profoundly impressed him with the reality of the devil that he knew he would have to spend the rest of his life fighting him in a dread and personal conflict.

He carries this obsession with him to his first poor mountain parish, where his severity and the strange Christianity he preaches—"Woe unto you that now see shriveled cheeks on your children if you ever see them round and rosy!" is a sample from his first sermon—alienate the people until a miracle (?) he performs slowly wins them back. He begs to leave this position because he has failed, he thinks, to forestall the suicide of a homosexual who, like himself, is engaged in a struggle with a personal devil.

He then is convinced that scholarship is the field in which he will win his fight and save his soul. He becomes a famous author and lecturer who seems rapt in ecstasy as he speaks. At the height of his success he is still tortured by the reality of

the devil, and feels that deliverance comes to him when he gets an appeal from some priests who are working with the poor in Naples. They want him to join them in living the very life of the poor, even to the extreme, as they say, of loving sin so they can love the poor sinners. His first expression, when he sees the homes of the poor, "the sinners of this earth," is the cry: "Blessed be your sin!"

Circumstances finally take him back to his first parish, now occupied by Nazi troops. There, in order to save the villagers from reprisals for guerrilla activities, he falsely confesses that he was responsible for an ambush, and is shot.

What does it add up to? It reminds one, to an extent, of *The Diary of a Country Priest*, save that the holiness Don Ardito is presumably struggling toward seems a strangely distorted version of the spirit of Christianity. For all its powerful writing, the book is steeped in an atmosphere of aberration and fanaticism. It is never clear that Don Ardito, locked, as he thinks, in a death-struggle with Satan, has not turned that hold into an embrace.

HAROLD C. GARDINER

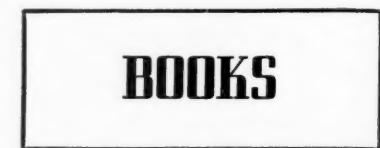
#### **Differences and agreements**

#### **PSYCHIATRY AND CATHOLICISM**

By James H. VanderVeldt, O.F.M., Ph.D. and Robert P. Odenwald, M.D. McGraw-Hill. 422p. \$6

In this volume, two members of the faculty of the Catholic University of America, one a psychiatrist and the other a clinical psychologist, the former a layman and the latter a Franciscan, collaborate to present the points of difference and the areas of agreement between modern psychiatry and Catholicism.

A work of this type from so authoritative a source is long past due and, though this one has some major deficiencies in a clinical sense, it should go a long way toward dispelling some of the suspicion of psychiatry extant in Catholic circles. There is a commendatory foreword written by the Archbishop of Washington, D. C., who is also Chancellor of the University and a man of wide experience in sociological and psychological fields.



## **BOOKS**

The treatise begins with chapters on "Person and Personality" and "The Moral Law, Conscience and Responsibility," and thus a good foundation is laid for what is later to be discussed. Then there are chapters upon various aspects of psychiatric diagnosis and treatment, plus a rather careful and concise consideration of "Counseling." There are twenty-four chapters, all of them understandable and written for the most part with a minimum of technical jargon.

En route in the volume the authors discuss psychoanalysis and also "The Psychagogical Method." Their treatment of the first mentioned is factual and middle-of-the-road; they accept the facts which psychoanalysis presents and reject the philosophy which adheres to the system. In a chapter entitled "Depth Therapy," they consider sympathetically a new type of depth psychotherapy called "Existential Analysis," a system which they note has been gaining adherents in Europe, though little is known of it in this country. This system, which is an empirical one, is aimed at making an individual aware of the meaning of his existence and conscious of his responsibility. The system is not to be confused with the Existentialism of Sartre.

In the chapter on Counseling, some interesting observations are made regarding the so-called non-directive counseling of C. R. Rogers. For a while this type of therapy attracted the attention of many Catholic psychologists and some clergymen. Here, however, it is noted that Rogers has voiced his concern about his Catholic followers. He stated that either they do not grasp the implications of "Client Centered" therapy, in which case they will do superficial work, or they do grasp these implications and in that case it is difficult to see how they can avoid serious conflict with their belief. This rather succinct statement by the foremost exponent of the system should put it in its proper light.

The chapters on "Religion and

Psychiatry," "The Priest and Mental Health," "Scrupulosity," and those on Sex and Sex Education are particularly well done. Included in these and interspersed among other chapters are various references to Pastoral Psychology. These will be of assistance to the priest in the understanding of aberrant reactions and psychopathic behavior in individuals they encounter in their mission.

It is unfortunate that those sections of the book which deal with clinical psychiatric subjects are not up to the standard of the remainder of the work. Various errors have crept in, and there are some statements of a technical nature which are not in accord with present-day practice. For instance, the insulin given in insulin shock therapy is not usually given intravenously, as is stated on page 68. Psychotics are not necessarily unable to make a living, as is stated on page 241. Psychopathic personalities do not live a life of unreality similar to that of psychotics, according to modern diagnostic standards, and the statement that psychotics do not suffer fails to consider depressive and

involutional patients, who suffer intensely.

It is interesting to note that in this book, which is up-to-date in all other respects, the notes appended to Chapter 14 contain no references later than the nineteen-thirties. This may be a partial reason for the errors noted above. Somehow, time stood still for the authors in their dealings with the psychoses. Incidentally, some of the illustrative case histories do not quite demonstrate the point intended, and several of the diagnoses might be questioned.

It is a shame to have to be critical of the clinical psychiatric material, for, all things considered, the book is a good start upon a difficult subject. While the authors do not present a textbook of psychiatry, yet they are talking about Psychiatry and Catholicism, so the factual psychiatric data should be exact. Despite this criticism and despite an unevenness when it comes to the clinical chapters, the book is worth reading. Certainly it should be read by priests and teachers who encounter psychiatric problems. FRANCIS J. BRACELAND, M.D.

### *The dialectic of existence and being*

#### THE EXISTENTIALISTS: A Critical Study

By James Collins. Regnery. 268p.  
\$4.50

Was it Jimmy Durante who said that existentialism had been explained to him but he still did not know its meaning? In the opinion of Dr. Collins, associate professor of philosophy at St. Louis University, there are some excellent accounts of the movement, but "there is also an unconscionably large amount of superficial and even inaccurate surveys." He does not pretend to open up an easy path to understanding existentialism, nor to offer an exhaustive analysis. He undertakes rather to examine one point of convergence in existentialism, cautiously reaching his conclusions after a study of several of the main exponents of this school of ideas, particularly Sartre, Jaspers, Marcel and Heidegger. He refuses to dismiss existentialism as if it were a current of thought without relation to past thinkers, such as Kant, Hegel and Nietzsche, and without relation to the vital problems of contemporary man.

"Perhaps," he says, "the somewhat morbid popular interest in the personality of Sartre may be advanced as an excuse for not giving careful hearing to the argument of the existentialists. Moreover, the methods and

view-points espoused by this school are very foreign and lacking in rigor. Hence the scorn shown them in a climate nourished upon pragmatism, scientific methodology and semantics."

Several of these chapters have already appeared in *Thought* magazine. While the work is not a formal philosophic treatise, it presupposes some familiarity with philosophic terminology, traditional and modern, and demands no small concentration of thought.

The great problem confronting the existentialist movement, in the author's opinion,

is whether a synthesis is really possible between Kierkegaardian content and Husserlian form, between individual existence and purified universal essence. Many critics contend that such a marriage results in the destruction of both partners. Even the existentialist leaders grant that these streams of thought must be modified considerably before one is permitted to claim both the concreteness of the individual existent and the generality of philosophic reasoning.

Significant is the contrast between Heidegger's concept of man's relation to truth, man's "call to the guardianship of being"—in whose "neighborhood" he makes life's pilgrimage—and Sartre's theory of truth as a purely human invention. Heidegger, in Collin's view, is not far removed from the Thomistic teaching that

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man enjoys the privilege and responsibility of giving a unique, created expression of truth, both in his intellectual judgment and in the rectitude of his conduct. Man lives in the world not under a ban but with an impudent summons to enter into free relationship with being and thus to give recognition to the presence of being in that-which-is. As the older theologians would express it, man is called to render formal glory to God both on his own behalf and on behalf of all creation.

In the second half of his book, Collins discusses five existential themes: the concept of philosophic activity; descriptive metaphysics; man in the world; man and his fellow-man; man and God. The existentialists' type of philosophizing, its boldness, "its deliberate narrowness and sustained intensity of feeling," counterbalances the "formalism and vapid universality of many traditional standpoints. But these attitudes cannot be cultivated apart from plain love of truth without impoverishing philosophy in another way."

The "golden mean" between these extremes of formalism and narrow fanaticism he finds in the ideal of a perennial philosophy, an ideal to which all the existentialists pay homage. And such a philosophy demands "the cooperation of many minds across many ages."

James Collins may turn out to be one of the leading philosophic minds of our country. His sober and keen evaluation of contemporary thought is one of the best means for preserving the integrity of our Christian philosophic tradition. JOHN LAFARGE

### THE PERFECT JOY OF ST. FRANCIS

By Felix Timmermans (Trans. by Raphael Brown). Farrar, Straus & Young. 344p. \$8.50

This novelized biography of Francis of Assisi, a translation from the Flemish, is an engaging tale told with charming simplicity. But it is the kind of simplicity that one finds in, say, *The Little World of Dom Camillo*. Beneath the lush descriptive passages and the sheer poetry of the whole, there is a deep understanding and a penetrating interpretation of the man Francis and of the ideals that enabled him to move and to shake the whole world.

Francis, the spendthrift son of a prosperous cloth merchant of Assisi, the singer of love lyrics, the lover of wine and the mandolin, led a life perhaps neither more nor less empty than that of his fellows, until grace sent him straight into the arms of God. Sensitive as an aspen leaf, he yet had a will

of steel that cut through all opposition, parental, clerical and, most terrible of all, that of his own body—which he referred to as Brother Ass.

While the author succeeds in bringing out Francis' mystical intuition of natural beauty, epitomized in the Canticle of the Sun, he is careful to view it as the natural effect of ecstatic union with the Creator.

Those who would wish to see in Francis merely the poet rather than the ascetic will not like this book. For here is the whole Francis with his Lady Poverty, his vigils on Subiaco, Alverna and at Portiuncula, his struggles to found his new Order, his missionary journeys, his delightful associations with Bernard, Juniper, Giles and Brother Hat and a host of others, and his stigmata. And here, too, is Francis the great lover of the Gospels, the servant of the poor and the lepers, the passionate lover of the Blessed Sacrament, and the miracle-worker.

All in all, the author has done an admirable sketch of the spirit of St. Francis—one that is light and gay, serious and profound, and always interesting. Perhaps it is just the book for the plain people as well as the intellectuals who would like to know something about the great St. Francis of Assisi. FELTON O'TOOLE, S.J.

### From the Editor's shelf

**IMMORTAL BOHEMIAN, AN INTIMATE MEMOIR OF GIACOMO PUCCINI**, by Dante del Fiorentino (Prentice-Hall. \$8.50). Written by the composer's close friend and parish priest, this is a rambling and informal biography of a complex character. His friends and associates, Leoncavallo, the young Toscanini, Caruso, add color to the pages. Catherine Maher calls this a charming book by an author who is obviously not a professional writer. "Father Dante's observations of Puccini are completely humane, kindly and full of admiration for the musician and sympathy for the man—perhaps only a priest could write with such appreciation and yet with such detachment."

**ASPHALT AND DESIRE**, by Frederick Morton (Harcourt, Brace. \$3). This is the story of five days, the five days after graduation of an aspiring young Jewish girl, who is consumed with ambition to make a literary career as a magazine editor and so free herself completely from her unhappy and squalid home. In the opinion of R. F. Grady, the picture the author draws of one cross-section of young New Yorkers is disturbing, at times repulsive but regrettably true to life. The author has, for his age, remarkable insight; but he has not yet reached a maturity beyond his own anger and confusion.

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## THE WORD

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15; Gospel for 7th Sunday after Pentecost).

In the times of the Old Testament the "prophet" was not, first and fundamentally, one who predicted the future. His mission was to counsel, to console and to guide the children of God. Moved by the Spirit of God, he spoke in His name and with His authority. He was a messenger of Yahweh, a "seer," a servant of God.

When our Lord, during His Sermon on the Mount, warns His disciples to guard against pseudoprophets, He does not, therefore, refer to foretelling or predicting the future. His meaning is more fundamental. "False prophets" are *counterfeit coin*, not wrought in the mint of His heavenly Father. They have false and forged credentials; they are not what they wish to seem to be, nor what they claim to be.

In discerning and testing these false prophets, our Lord tells us to look to

their fruits: "By their fruits you shall know them." A worthless fruit will be taken a withered tree. Be it teaching or morals, doctrine or life, a word or a deed: some direction of thought, some slip of the tongue, some gesture will reveal its shallow and tainted source.

In his familiar way, Msgr. Ronald A. Knox remarks that we usually settle here for the simple truth that "the proof of the pudding is in the eating." Perhaps we do; and the figure will bear reflection. For if the pudding be poisoned, enlightenment comes too late. The counsel of Christ here carries certain and definite emphasis as it opens with large, inspired letters that sound a warning: "Beware . . . they are ravening wolves".

This has been called the hour of gadget and slogan, the day of the glib tongue. The appeal to the soul is powerful, subtle, indeed, and sweet; it is planned to be so. And more is at stake, at times, than a carefree, worldly weakness—the fact that we buy what we do not want, and want what we do not need. Often the issue will lie in the realm of the spirit, where a false and fleeting "modernity" may be had at the price of virtue; or where fluid and shifting "liberty" means the loss of the friendship of God. Ignorance, here, will not be the bliss it is

blatantly held to be—it may cover a hidden chute that drops to disaster.

The lesson, of course, is one of "discernment of spirits," an art as old as the Church and as old as the children of God. It is an art that must be alive today. For the Serpent of old daily searches our souls, perceives the weak point in the armor and drives in with a deadly precision. He usually finds an ally in something that lies in ourselves.

The One who inspired the prophets of old, the "Spirit of truth," the "Paraclete," animates and vivifies the Church, the Body of Christ. To the Church Christ committed His own prophetic office, that of comforting, counseling, guiding the children of God. It is against the measure of *Christ in the Church* that spirits must

FRANCIS J. BRACELAND, M.D., formerly consulting psychiatrist at the Mayo Clinic, and now Director of the Institute of Living at Hartford, Conn., writes from twenty years' experience in the field.

REV. FELTON O'TOOLE, S.J., who took his M. A. in English at Fordham University, is now on the staff at *Jesuit Missions*.



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be tested and their directions discerned.

And so it is that Saint John, the beloved disciple, echoing the words he heard in the Sermon on the Mount, wrote in his First Epistle: "Beloved . . . test the spirits to see whether they are of God; because many false prophets have gone forth into the world . . . every spirit that severs Jesus, is not of God . . . by this we know the spirit of truth and the spirit of error" (1 John 4:13).

WILLIAM J. READ, S.J.

## THEATRE

CLODHOPPER THEATRE. One hundred and forty-one summer theatres, located in thirteen Eastern States from Maryland at the South to Maine at the North, were listed in a recent Sunday edition of the New York Times. It is obvious that urbanites who go summering in the Poconos, the Adirondacks, on the Cape, along the shores of Champlain or in the Berkshires will not suffer from a famine of culture during the dog-days of July and August, at least so far as the theatrical arts are concerned. Other sections of the country, allowing for thinner populations, are almost as bountifully supplied with mummers and troubadours as are vacationers in the East.

While professional observers of the stage were looking the other way, the proliferation of summer theatres has changed the nation's theatrical picture. If each of the barn theatres presents three productions between July 4 and Labor Day—most country theatres present at least five—the total will be 423, against 74 productions that opened on Broadway last winter. Since theatrical statisticians have been sleeping on the job, there is no way of comparing the number of actors employed or box-office receipts of summer theatres with those of the Broadway stage. But 400 silo productions against 74 Broadway openings indicates that the real theatrical season is swinging from winter to summer, from town to country.

The growing preponderance of rural over city productions would indicate a healthy trend in the theatre—if the country theatres were actually what they call themselves. Genuine country theatres would produce the works of local playwrights performed by local talent, with an occasional guest company from Broadway presenting a recent hit or a classic by Molière, Rostand or Maeterlinck. They would be centers of experiment, contributing

young writers, fresh performers and new ideas to the metropolitan stage—their natural function in a normal theatre with its roots in the cow lots and its flower on Broadway.

It happens, however, that our theatre is an egregious institution that draws sustenance not from its roots but from its flower; and the flower is withering. Our country theatres are not really "country" theatres at all. They are vacation theatres; and instead of feeding original drama and fledgling actors to the Broadway stage, they are fed second-hand Broadway plays and Broadway and Hollywood stars looking for a fast summer dollar. Among productions scheduled in the summer theatres are *Dark of the Moon*, *Lo and Behold*, *Clutterbuck* and *Up in Mabel's Room*, all of them backwashed from Broadway. A few farmers and their hired help will see the plays. The bulk of the audience will consist of city-dwellers whiling away the evening because they are bored with canasta. Clodhopper theatre, apparently, is Broadway theatre presented in a hay loft instead of the Shubert. It could be so much more—and so much better.

THEOPHILUS LEWIS

## FILMS

secret agents' literally life-and-death peril does not blend comfortably with the continuing humorous overtones. Nevertheless the picture's picturesque locale, tongue-in-cheek attitudes and general air of intelligence add up to pleasant family entertainment.

(Universal-International)

SHE'S WORKING HER WAY THROUGH COLLEGE. The generally rewarding current fashion for making musical versions of popular plays is given a tasteless and incongruous manifestation in this very loose adaptation of *The Male Animal*. For purposes of plot, the principles of academic freedom, which the English professor hero (Ronald Reagan) is defending against the pragmatic and mercenary stuffed shirts on the university Board of Trustees, inhere in the proposed production by the Dramatic Club of an original musical comedy in lieu of the annual Shakespeare festival.

The issue is further complicated by the fact that the author of the musical under discussion is a commendably ambitious student (Virginia Mayo) whose zeal for higher education led her to spend a few years as a burlesque queen known as "Hot Garters Gettie" in order to earn her tuition.

With this absurd situation as a starting point, it is hardly surprising that what the professor seems to be defending is not academic freedom or

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the right of an individual to an education, but rather the respectability of burlesque as a profession and the superiority of vulgarity over culture because it appeals to more people. In any case the penetrating yet balanced good sense of the Thurber-Nugent viewpoint has disappeared in a morass of muddled thinking, caricatured character drawing and sentimentalized posturing. The embellishments required by the musical format include Technicolor, an indifferent score indifferently mounted, some excellent acrobatic dancing by Gene Nelson and some dubious examples of Miss Mayo's "art." (Warner)

HAS ANYBODY SEEN MY GAL concerns a millionaire bachelor (Charles Coburn) who decides to leave his fortune to the family of the girl he nearly married in his youth. In order to test his would-be heirs' capacity for coping with a fortune, he arranges for them to receive \$100,000 anonymously and then moves incognito into their house as a boarder to watch their reactions to sudden wealth. The picture is constructed to the specifications of so-called "popular, family comedy" which means among other things that most of the characters (played by Piper Laurie, Gigi Perreau, Lynn Bari, *et al.*) behave in so witless a fashion that they make the average audience feel superior by comparison. Within its limitations, though, the movie has some real humor and imagination and makes a halfway good attempt to reproduce the roaring 'twenties in Technicolor; and Coburn's zestful performance is well worth seeing.

(Universal-International)  
MOIRA WALSH

## PARADE

THE WEEK'S NEWS, FILLED with accounts of human misbehavior, focused attention on a question which puzzles many people... The question runs: "In view of what the papers are printing about him, how can it be said that Man is just a little less than the angels?"... The puzzled attitude is understandable... That the week produced too many faulty human behavior-patterns cannot be successfully denied... Massed like locusts, the faulty patterns swarmed over the walks of life... Domestic circles were infiltrated... In Indianapolis, a husband testified he has not seen his wife since the day a year ago when she poured both hot and cold water over him while he slept... The small busi-

ness man's sphere was invaded... In Toronto, a tailor placed outside his shop a large sign reading: "Come In and Grab Yourself a Pair of Pants." Responding to the invitation, two anti-social characters went in, trussed the tailor up, grabbed themselves 100 pairs of pants, hurried away... Life behind bars was disrupted... In Monticello, Ill., prison officials discovered that a prisoner had been sneaking out of jail two nights a week for over three months, and burglarizing homes, stores, offices. On his last nocturnal prowl, he stole \$123 from the sheriff's office... On view were patterns in which Peter is robbed to pay Paul... In Savannah, Ga., a citizen stole \$250 from a night club to pay a lawyer who had defended him in an earlier burglary... In New York, a young mother held up a bank to pay for needed surgery... Senile delinquents attracted attention... In Fond du Lac, Wis., a seventy-year-old man and sixty-nine-year-old woman were fined for being intoxicated. The judge, goaded by curiosity, asked the silvery-haired woman: "Aren't you old enough to know better?" She replied: "Yes, I guess so, but it was our first date."

The inferior patterns were confined to no one hemisphere. They erupted in both the Western and the Eastern... In Giessen, Germany, two firemen set fire to six hay barns "to show the new fire chief what it means to be fire chief"... Two birds of a feather flocked together... In West Berlin, a thief posing as a waiter had his wallet lifted by a diner. Police nabbed both... Mysteries were solved... In Cardiff, Wales, newspaper reporters were puzzled when one of their fellow reporters scooped them on thirteen local burglaries. Last week, police learned that the scooping reporter, a Jekyll-and-Hyde type, had committed the thirteen robberies himself... War-like peace meetings were reported... In Wiesbaden, police riot squads were rushed to stop the fighting at a meeting of the West German Women's Peace Movement.

In view of the week's excessive production of inferior human patterns, the puzzled wonderment concerning Man's "just - a - little - less - than - the - angels" status is understandable... The wonderment evaporates easily, however, when subjected to a bit of analyzing... The phrase "a little less than the angels" refers to Man's nature, not to his behavior... Man is just a little lower than the angels... He sometimes acts as though he were much lower... The job is to make the actions square with the nature... To act more like the angels.

JOHN A. TOOMEY

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## CORRESPONDENCE

### Miss Kirchwey objects

EDITOR: My attention has just been called to an editorial in your issue of May 17 entitled "The Nation's journalistic ethics," repeating charges made by Frederick Woltman in the New York *World-Telegram* and by *Counterattack*.

We are indeed surprised that you published these charges without finding it necessary to inquire from us as to their accuracy. Had you done so we would have advised you that the names of Senator Kefauver and of Governor McKeldin [of Maryland] were included in the formal invitation to the [Nation Associates] dinner forum of May 25 only after they had accepted the invitations extended to them.

Governor McKeldin was traveling in the Middle East. The invitation was extended to him by cable and accepted by transoceanic telephone. Upon his return to this country Governor McKeldin decided not to speak, despite his prior acceptance, and his name was dropped from subsequent announcements.

Senator Kefauver, as you are perhaps aware, made every effort to appear in person at the dinner of The Nation Associates. When at the last moment the pressure of engagements connected with his Presidential campaign on the West Coast made it impossible for him to come, he wired his regrets and assigned the chairman of the New York State Committee for Kefauver to appear and read his address.

The suggestion that we were reviving "the united front" because Mr. Woltman did not like five sponsors out of 158 is too absurd even to discuss.

All these facts would have been available to you had you checked with us when writing your editorial.

FREDA KIRCHWEY  
Editor and Publisher,  
The Nation

New York, N. Y.

EDITOR: Miss Kirchwey states that Senator Kefauver accepted the invitation to the dinner forum, but at the last moment found himself unable to come and wired his regrets from the West Coast.

Mr. Woltman's rather circumstantial story in the April 29 *World-Telegram* mentions a letter from the Senator to Miss Kirchwey on April 3 declining the invitation, and one

from Miss Kirchwey to the Senator on April 9 acknowledging his letter. Mr. Woltman quotes as his authority Mrs. Kathryn Stone, vice chairman of the Kefauver national committee. This was almost four weeks before Senator Kefauver's last-minute telegram from the West Coast.

Unless Mr. Woltman made all this up out of whole cloth—which I take it Miss Kirchwey is not suggesting—these letters and his conversation with Mrs. Stone ought to be adverted to in any explanation of what actually occurred.

The statement that Governor McKeldin accepted the invitation is contradicted in a letter from Albert W. Quinn, assistant to the Governor, published in the *New Leader* for May 12. Mr. Quinn says that the Governor "never had accepted" the invitation. He adds:

The Governor is traveling abroad. The invitation was received at this office by telephone. We communicated with him aboard ship on his return trip and were told to decline the invitation.

Miss Kirchwey's letter to me seems to raise more questions than it answers.

CHARLES KEENAN  
Managing Editor,  
AMERICA

New York, N. Y.

### These they liked

EDITOR: Thanks for a couple of items in the June 21 issue. The first was Anthony T. Bouscaren's coverage of the school-tax situation in California.

We were also glad to see the Senser article on the Christian Family Movement. We have had a CFM group in our parish since last October and are constantly surprised at what we can do for our families and the community by working together. We like AMERICA better every issue. We don't always agree with you but hope you don't mind!

(Mrs.) ROSE LUCEY  
Canoga Park, Calif.

EDITOR: Reading your magazine every week, I thoroughly enjoy your Feature "X." This week's (AM, 7/5), by Sister Ann Patrick, was just about tops. I do hope you will keep giving us more like it. I know so many sisters who are pleased by your magazine that I am afraid I will go broke buying them AMERICA'S. JOE MADDEN

New York, N. Y.

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